HE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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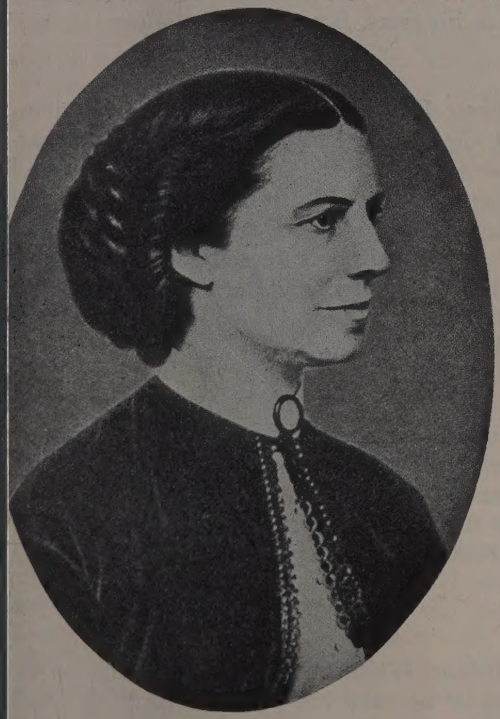

Clara Barton,

Universalist Woman,

Founder of

The American Red Cross

olume CXXXIX March, 1957 Boston, Mass.

THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

March, 1957 — No. 3

The cover this month is our most respectful bow to **Clara Barton,** Universalist woman, and to that great organization, the **American Red Cross,** which Clara Barton founded.

Kingsbury Badger, active and loyal Universalist layman, associate professor of English, Boston University, seeks the common ground of religious reality which underlies the various points of view expressed in our free fellowship in his essay, **Beyond Universalism.**

Robert L'H. Miller, minister of the Universalist Church, Melrose, Massachusetts, instructor at Crane School of Religion, Tufts, and graduate student at Boston University, presents his answer to the question, **What Is Universalism?** Universalism is "a religion which gives modern expression to the ancient command of Paul, 'Prove all things. Hold fast that which is good.' It is our faith."

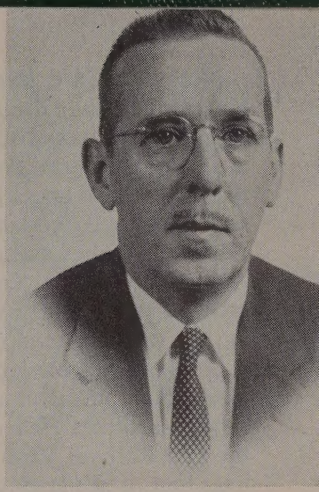
Newton I. Steers, Jr., president of Atomic Development Fund, Inc., delivered the fourth of the Louis Pink Lectures on World Development and World Disarmament. **Atomic Energy for Peaceful Purposes** is a summary of that lecture.

William Wallace Rose reminds each of us, "You are one and you can do something. And what you can do you ought to do," in his essay **You—Me—and Anonymous.**

The *Leader* is happy to announce the new superintendent of Massachusetts and Connecticut Universalist churches, **Frederick Libby Harrison.**

Beyond Universalism

ingsbury Badger



loyal layman seeks the great common denominator of religious reality hich underlies all differences among liberal religionists.

LIKE many other Universalists, I am, I suppose, a religious immigrant. When I left my desert land off the coast of Orthodoxia, eleven years ago, I ought a one-way ticket for Liberalia and landed at n island in what I thought was that great archipelago, hat "brave new world," that home of genuine religion. It may be said that, like Rev. Richard W. Knost's, my mind had "got on the track of Universalism and has been there ever since."[1] And yet I ave always had a vision of something larger, of hich I wanted to be a part, of something widely ifferent from anything I had ever known in the Old Vorld. How about you?

They made me welcome, the good people in Universalia, and never have I had any doubts about staying for good, even though I did find that not all was veet, not all was sound, not all occasions danced ith joy. First I discovered many Universalists were ardly more liberal than most of the Christians I had nown in Orthodoxia, and then I found that many f our leading ministers and laymen could not seem o dispel their verbal bugbears and really needless nimosities. Words such as *Christian* and *humanist, aturalism* and *supernaturalism, atheist* and *"fuddy-uddy"* were being thrown about pretty wildly. But s I joined in efforts toward deeper understanding, orking shoulder to shoulder with both so-called conervatives and so-called radicals — many of them mong the finest persons whom I had ever known — ny enthusiasm grew in strength. I was thrilled when Jnitarian clergymen got the jump on us and came out ith a statement of belief in a "Universal Religion" roader and deeper than that of any one Christian or non-Christian denomination. I was again thrilled when I attended the Convention of Universalist Laymen in Washington, D. C., in October of 1950. Then, when I learned that we were forming, with our Unitarian brothers, a Council of Liberal Churches and aiming at complete merger, I was certain that liberal religion had a glorious future. Today I feel just as certain.

To be sure, progress has been very slow and at times so difficult that many of us have thought of turning isolationist and withdrawing to the City of Disappointment, if not to Castle Caustic. But so long as we have not become disgruntled malcontents and have not hobnobbed with Messrs. Dudgeon and Umbrage, our dream of a United Liberal Church has helped to keep us spiritually eupeptic. Let us cherish that dream of religion larger and richer than either traditional Unitarianism or traditional Universalism. Perhaps realization must start where we are, in our separate countries of Universalism and Unitarianism, before we can advance much farther together, before we can be really united and not just a conglomeration of Univarians. If so, the best assurance of growth toward a commonwealth of liberals — and we must no longer fear or quibble over use of the word *liberal* — will be signs of maturity within our denominations. I agree with Mr. Knost that "the cause in which I do believe claims my first allegiance"; but I mean *our* cause, not just *mine,* the cause of liberal religion, not just the cause of one particular branch of liberal Protestant Christianity. And does allegiance to this larger cause forbid me to "aid that which destroys it?" Yes. It forbids me to aid anything narrower or anything so purely personal and private as to destroy the larger faith of all of us. Allegiance to this larger cause forbids me to subscribe to any formulas or creeds aiming at uniformity.

[1] From Richard W. Knost's address, *Stand Up for Your Faith,* at Portland, Maine Convention last June (see the NAUM *News Sheet* for October).

Now what are some of the reassuring signs of liberalism within the denomination of Universalism, or among Universalists imbued with the larger faith in liberal, universal religion? First, I have found a fine liberal, co-operative spirit among Universalists and Unitarians working together on the Council of Liberal Churches and on its Education Committee, as well as among Universalists in the U. C. A. Department of the Ministry and on Fellowship Committees, *despite very real conflicts and difficulties in all of those areas.* Next, I have noted widespread discussion of Universalist attitudes and beliefs, particularly at all-church institutes I have attended in Massachusetts, at the Fall Rally in Worcester, at Ferry Beach, and perhaps best of all, among groups of ministers in various parts of the country. Great strides have been made, also, in church extension and in Service Committee work. We know we have been active, and we know we have been in many ways effective in ministering to human needs.

But I also note discouraging signs, and why should we mince words? The trend of thinking among some of the members of the Association of Universalist Men seems to have been going downhill rapidly, down from exhilarating heights into closed-in, breathless canyons of exclusiveness. Many of us laymen, who gathered in Washington in October of 1950, recall how we resolved to cherish "the truths that unite us,"[2] deep and broad truths that cannot be compressed into formulas and creeds. At that time we defeated, by a sizeable majority vote, a resolution to exclude the so-called "new Universalism" (humanism, naturalism, atheism, and the Charles Street Meeting House in Boston were clearly meant). A few of us remember, too, how the Executive Committee of the A.U.M. decided against trying to form a tight little Christo-centric club. And then what happened? Here are a few indications. The A.U.M. (now NAUM) leaflet, the first draft of which I had prepared, trying to decorate it with an innocuous, if not artistic, modernistic design, came off the press with the Christian cross, sans circle or any other distinguishing symbol, on the front of it. Then, the letterhead of the organization (at first quite unofficially) kept coming through the mail, decorated with a more formal orthodox cross. Now I consider myself in some respects (only the best ones, of course) a Christian, but note the narrowing trend from Universalism to Christianity. What next? The NAUM meeting in Portland last June. Read Hartford Beaumont's report of that meeting, together with the comments (not wholly antagonistic) among the *Reactions Of Our Readers* in the November and December issues of *The Leader.* Then read carefully Rev. Richard W. Knost's address, printed in the October issue of the NAUM *News Sheet.* According to Mr. Beaumont, the views of Mr. Knost were "generally recognized as constituting a true echo of the opinions long held by all." Presumably he meant by all of the laymen present at that meeting in Portland last June. But what about the rest of us laymen? All I can do at present is speak for myself.

If the laymen who found their gospel echoed by Mr. Knost want good Scriptural authority to support their views, they will do well to turn to *Matthew* 7:13-14, to the passage beginning "Enter by the narrow gate . . ." (*Revised Standard Version*). This was the chief text for "Bishop Bunyan's" lengthy story sermon *The Pilgrim's Progress,* a sermon far more Calvinistic than Universalist in tone. I prefer *Luke* 5:4 ". . . Put out into the deep and let down your nets for a catch." (Also *Revised Standard Version.*)

Now for consideration of some of the issues raised by Messrs. Beaumont and Knost, both of whom speak with sincerity and both of whom seem desirous of being liberal without compromising their cherished beliefs. Now I want to understand these men, and I want them to understand me; but if I follow the usual meanings of the words they use, I feel that I and thousands of other well-meaning Universalists are clearly excluded by what they say.

I am glad that Mr. Knost has said that what is wrong with Universalists is more than financial, that it has to do with their beliefs. But is satisfactory solution to be found in an exclusive faith fearful of destruction, or in a faith large enough for all of us? If by an exclusive faith, then let us be certain what and whom we exclude. Because of the deception of verbal bugbears, we may actually prefer shallow theists to profound humanists, we may label a man "atheist" merely because we do not understand his values, we may mistake supernatural belief for superstition or mystical naturalism for philosophic materialism. It could be that what one person calls supernatural does not differ greatly from what another calls natural and that theists and humanists, rightly understood, are by no means mutually exclusive. For some years now, many men, clergymen and laymen alike, have realized that *humanism* and *theism* are not valid terms for controversy. But since not everyone realizes this, I shall do what I can to explain some differences between "humanists" (the word) and humanists (the persons).

2. The title of my address at the Laymen's Conference at Washington, D. C., October 1950 (see *The Christian Leader,* November, 1950).

Religious liberals can easily free their minds of all ıxiety caused by the persistent controversy over ımanism. But first of all, they must tear up all ›pies of the label "atheist." Next they must try to ınish bogymen from their minds. Whenever meet-g a man who has been called a humanist, they must ake an effort to distinguish the man before them om the man who isn't there at all. In other words, ey must be wary of the easy answers and commonly cepted notions that prevent them from perceiving hat really exists independently of notions concern-g it. Then, and only then, can they understand that ımanists, far from being atheists, are the strongest lievers in life (others call it God), the mysterious ality in which we "live and move and have our ing."

Real Attitudes and Beliefs of Real Humanists

Religion is experimental. The humanist's attitude is npirical, scientific, rational, rather than authoritarian ıd dogmatic, speculative and theological. In his ıest for the values of the good life, he bases his ideals ıd practices upon human experience, making his re-gion one with his daily life.

Bibles are human productions. The beautiful and ue writings of mankind are not less sacred because ey are secular, not less authentically religious be-use they are non-Christian as well as Christian, not ss inspired and valuable because they have been, and e still being, conceived by man.

Prophets and priests are human beings, not gods. ll prophets and priests, including Jesus, are self-edicated human beings. Without sanctification by ›ostolic succession or by any supernatural power, ey live according to natural law, known or to be ıown. So far as we know, none of them have ever spended or sidestepped natural law.

Man is a noble, rational being. Because of his belief the dignity of man — "how noble in reason! how finite in faculty!" — the humanist, not unmindful of ıman weakness and shortcomings, error and folly, aintains faith in men as potentially noble creatures. e is no penitent sinner haunted by a sense of bestial-y and depravity.

Salvation is a human achievement. Not by a dooms-ıy gift or reward from a Supreme Being, but by rowth, maturing, orientation, does man attain to the lf-realization, social justice, harmonious living that ean salvation.

Human culture is the source of truth. If mankind one, all cultures, not just the Judeo-Christian, are e wellsprings of man's heritage of religious expe-ence. No one "chosen people" has received the only genuine and complete revelation of divine truth. In the humanities (philosophy, religion, literature, and the fine arts) and in the sciences as they are related to human experience, all peoples have found the great sources for the education of the human race. No one cult, code, or creed can serve all mankind.

Integrity, ethical conduct, righteousness are the fruits of religion. A man's piety or religiousness is to be gauged by his humanity (kindness, tolerance, charity) and by the degree to which he makes his actions square with his principles. Creeds, formularies, rituals, sacraments are only means. "By their fruits ye shall know them."

Misconceptions, Straw Men, Red Herrings, and Bugbears

"Humanists" is a word often used by religious controversialists to symbolize a notion rather than a reality. Whenever it is thus used, *intensionally* (perhaps *intentionally* too), one suspects that prejudiced persons, even sophists, are setting up straw men or that ecclesiastical politicians are setting up red herrings to serve unworthy purposes. Or it may be that semantically naive persons, frightened by bugbears of their own conceiving, are using words without extensional referents and, consequently, are battling in a purely verbal world, battling against spectral misconceptions. When seen in the white light of truth, these specters prove to be only notions about supposed heretics so narrow-minded and egotistical as to believe that the only God in the universe is self-sufficient man. Now this is far too simple. Who, in this day and age of scientific knowledge of nature and human nature, meets intelligent men deluded by such monstrous belief? Specters, that is all they are — spectral misconceptions, logical straw men, political red herrings, semantic bugbears.

In his discussion of the importance of belief in God, Mr. Knost starts off in a spirit promising breadth of view, but he ends up in a spirit of exclusiveness. And whom does he exclude? Some of the very best men in the Universalist and Unitarian denominations, I believe. Should we not respect as fellow liberals, not only the man who confines himself to what some of us consider "a narrow, antiquated definition of God," but also the man who "would abolish both the word and the concept?" The real question, it seems to me, is *whether or not a man believes in life and in ethical values.* I feel that our concern for persons springs from respect for persons as they are, not only for persons as we want them to be or think they should be. Is it not quite possible that a person who says he believes in the universal salvation of man in life

means much the same as another person who says that he believes in the universal salvation of "all souls under God?" We must not let semantics divide us. The power in which "we live and move and have our being" — *need* we call it God? Mr. A likes the word God, perhaps, but that fact means neither that everyone else must do so nor that Mr. A's values are any better than anyone else's. Some philosophers prefer the terms "ground of all being" or "ultimate reality."

In his discussion of freedom, Mr. Knost seems unnecessarily perplexing. The law under which we exercise freedom in a liberal church is not dogmatic, creedal law; it is natural law. And *natural* is a word that Mr. Knost uses frequently, though ambiguously. If our bond of fellowship is the common purpose "to do the will of God," why must the will of God be confined, as some of our church fathers confined it, to "the will of God as Jesus revealed it?" Granted that the gospel of Jesus is central to the gospel of Universalism, perhaps to some of us, there are other sources. Universalism finds the will of God revealed also in the lives and teachings of other spiritual leaders, as well as in the lives and teachings of some apparently very ordinary folks. And do we not find the will of God revealed in nature, in the arts and sciences of mankind, in the secular as well as sacred scriptures of mankind? How can we talk about a World Bible and about belief in universal truth and yet draw from only one source?

The so-called "freedom clause" in the Washington Declaration has always seemed to me to be hopelessly contradictory. What is the use of saying Universalists are not to be tested by a creed provided they profess the faith which that creed-like declaration is supposed to embody? This is the same as saying that a man need not be tested provided he meets the test. There is little more real freedom in such a setup than in that of the Puritans under Winthrop. Affirmations of faith, anyway, as I understand them, have differed from time to time and have never, in the Universalist denomination, meant more than expression of the views of a majority of persons in convention assembled at a certain time. Furthermore, we believe that Universalists are not bound to subscribe to the declarations of any majority in our own day, let alone in the past. We believe, rather, what the framers of our democratic Constitution believed: that in matters of religion, majority rule is to be overruled by all-out, complete freedom, with no ifs, buts, provisos, or declarations of faith to bind us.

When I am asked whether or not we are "Universalists in the sense that our forefathers were," I answer that the terms are too general and vague for me to understand the question. Certainly we are, in no small measure, the products of our Christian and Universalist heritage; but our heritage is the faith, not just of John Murray and the Ballous, together with what has been stated in various declarations at conventions of Universalists. Our heritage includes Priestley, Jefferson, Channing, Emerson, Parker, and countless other leaders. It includes Unitarians and other heretics as well as our Universalist forefathers. Moreover, we might do well to concern ourselves with the after-sons and the children of the future. It is time to stand up for *our* faith, not merely for the faith that certain traditionalists or radicals feel is *the* faith. Let us stand up for the larger Unitarian-Universalist faith of the Council of Liberal Churches and for the faith of all liberals. This is the faith of the church I thought I joined eleven years ago.

Mention of the Unitarian connection reminds me that we might do well to follow our Unitarian brothers in a certain matter. Some years ago the Unitarians made an evaluation of their whole denomination. On the basis of that evaluation, it was decided to give up all attempts to arrive at formulas, definitions, all-comprehending statements of belief and to settle for agreement on attitudes. Convinced that this is a good plan for us, I am adding as a conclusion to this article a concise list of attitudes that may serve as means of effecting greater harmony than we have had in our own denomination. Perhaps they may help toward the kind of agreement we need for the Universalist-Unitarian merger and for further development of united liberalism. If anyone finds exclusion implied, I hope he will revise the wording.

Design for Universalism

Attitudes of Reverence for Life: Faith in Life (God, Nature, Being, Ultimate Reality). Confidence in Man (his intelligence, reason, potentialities for good). Concern for Persons (all races, conditions, and beliefs). Desire to Increase Love and Diminish Hate (by ministering to human needs). Aspiration toward the Good Life (for individuals and on humanity). Reverence for Jesus and All Other Great Spiritual Leaders.

Aims, Methods, Implementation: An Inclusive Fellowship (no man excluded unless he excludes himself). Freedom of Inquiry (even for minorities of one). Liberal Worship (with Christian and non-Christian symbols, forms, attitudes). Liberal Religious Education (experience-centered and without creedal limitations). The Bible of Mankind (significant writings, sacred and secular, of all peoples of all times). Commitment and Participation (financial support, pastoral care, gospeling, church extension, social action, participation in the program of the church — local, regional, national — under the C.L.C.).

Persons And Events

Fifth Annual Convention of the Japan Free Religious Association. The Rev. Toshio Yoshioka, executive minister of the Universalist Church of Japan, presided. The sermon was preached by Dr. Kishimoto of Toyko University. Discussion followed on the theme, "Religion and Modern Man."

BRITISH CHURCHMAN visits Universalist Executive Offices. The Right Honorable J. Chuder Ede, president of the International Association for Liberal Christianity and Religious Freedom, was the guest of the officers and staff of the U.C.A., Friday, December 7, 1956, at an informal reception. Left to right: Frederick May Eliot, president of the American Unitarian Association; Alan J. Sawyer, president of The Universalist Church of America; Mr. Ede, and Dana Klotzle, director of the Universalist Service Committee.

THE 1957 WORLD CITIZENSHIP CAMP for Junior High Youth, co-sponsored by the Universalist Service Committee and the Education Department of the New York State Universalist Convention, will be held August 4-17 at Beaver Lake, New York. The international and intercultural composition of the staff will be similar to this 1956 staff picture. Front row — left to right — Alice Harrison, C. L. C. Junior High Director; Doris Trafton, Buffalo; Mrs. Hirsh Adlerstein; Lucile Smith, 1956 and 1957 Camp Director; Mrs. George Richards, Suffolk, Virginia; Ayako Yoshioka, Japanese Universalist.
Back row — left to right — Rajendra Navati, India; the Rev. Howard Gilman, superintendent, New York State Universalist Convention; Rabbi Hirsh Adlerstein, director, Buffalo office of Anti-Defamation League; Sheila Busby and Richard Gilbert, Holcomb, N. Y. students for the Universalist Ministry at St. Lawrence University.

What Is Universalism?

Robert L'H. Miller

The people who bear the name Universalist are a small but dynamic fellowship of consecrated persons. What is the inner spirit, the moving dynamic, which inspires these seventy thousand persons? What is Universalism? The answer can be summarized in four simple statements. Universalists say that: 1. The aim of religion is the good life. 2. The source of religion is the natural. 3. The method of religious discovery is intellectual understanding. 4. The atmosphere of religion is freedom.

UNIVERSALISTS say that *the aim of religion is the good life.* The prime function of religion is to serve human beings. They share with Jesus when he said that the Sabbath was made for man and not man for the Sabbath. Religion is made for a ministry to man, not man to serve religion.

Religion is to help individuals discover moral and ethical bases for adequate living. We would define morals and ethics as principles of human relationship which bring the greatest good to the individual and the greatest harmony to society. It is the function of religion to help us to learn the difference between right and wrong, to help us in daily life to choose that which is right and to shun that which is wrong.

Religion serves, furthermore, to help individuals meet, understand, and cope with life's baffling and perplexing questions — the why's that we continually ask. "Why did this have to happen to me?" "What is death?" "Why am I here?" "What does life mean?" "What is the meaning of life itself?" Our religion, we say, helps us to find the good life, the life rich with understanding, life with a philosophy by which to deal with the constantly perplexing questions which, though we would, we cannot escape. Our lives, then, are led by a richer, understanding faith.

Furthermore, if religion aims to build a good life, then we say that religion is to help in building a better, more just, more harmonious, happier society. It is not enough simply to put persons in a right relationship with God, to save the souls of individuals. Religion serves to build the Kingdom of God on earth — the Kingdom of God, not in some otherworldly, mystical, supernatural sense, but the Kingdom of God *as a redeemed society on earth,* built out of the labor and self-sacrifice of men and women like ourselves. It is the faith of Universalists that the Kingdom of Goo will not come with some sudden ending of this world but that it will be built by the step-by-step work o human effort, correcting, changing, modifying, im proving the social order that the evil be eliminated that the good be brought to fruition, that the will o God find its outward expression in the daily lives w live, and in the social institutions we build.

Our religion, say Universalists, must end in map ping a blueprint for a better social order and the organize us to work to effect the kind of changes i human relations that will move our society in th direction of our blueprint. It is the function of th church to bring about a continuous reconstruction o the social order. Therefore, we believe that religio ought to deal with war and peace, poverty, race rela tions, politics, labor and management, strife, recrea tion for youth, education, religious intolerance, prison reform, down through all the critical social issues tha men and women have faced throughout the ages. It i the mission of the Universalist Church to help peopl find and achieve the good life. There can be n achievement of the good life until we build a re ordered society, "the Kingdom of God on earth." Thi is what Universalists mean when they say, *the aim o religion is the good life.*

Second, Universalists say that *the source of religio is the natural.* To reach our aim of the good life, Uni versalists turn to the normal, natural world of daily human experience to discover religious teaching. It i our contention that it is unfortunate that religion ha become so identified with the fantastic, the unnatural the otherworldly. We hear it said that Universalism is not a religion because it is just so natural an normal. Universalists want no part of an unnatura

nd of religion. Such religion is totally removed from e ordinary life of daily living that you and I know. niversalists insist that the teachings of religion are t separate and distinct from the rest of our living periences. They are part and parcel *of* them. We sist that religion does not rest on supernatural, divine velation. It can grow out of the natural world, nich is immediately surrounding and available to ery single one of us.

Life is of one piece. We do not separate life into e religious and the secular, the mysterious and the tural. Life is not compartmentalized, this for re-gion and this for the rest of my life. Life is one, and religion based on the natural and normal is a ligion which grows out of and feeds into the daily e.

Normal, natural, human experiences were the source aterial of the religion which Jesus taught. His was t a religion of revelation. People came and asked sus, "What does it mean to have devotion to God?" e told them a story about a widow who went to the nple and there offered her little bit, her mite on the fering plate, and he said, "That is devotion to God." ople came and asked, "What does it mean, love thy ighbor?" Jesus told them a story about a man who as attacked by robbers. Some people ignored him, t one person, a Samaritan, helped him. People said, Vhat is the Kingdom of God?" Jesus talked about mustard seed growing, developing, flowering and tting forth its branches into the world of nature. ople said, "What is true prayer?" Jesus told them story about two men who went to the temple to pray, Pharisee and a Publican. The Pharisee, quite proud d arrogant in his fulfillment of the law, prayed that was thankful that he was not like other people, hereas the Publican bowed his head in humility and ked God that he might be made better. People said, Iow do we know about God's care for us as individ-ls?" Jesus said, "Consider the lilies of the field, ey toil not, and they do not spin. But I tell you that lomon in all his glory was not arrayed like one of ese." In every case, Jesus found validity for his igious teachings in actual, concrete human activity.

What we talk of is a basic distinction in systematic eological study. The theologians say that theology divided into two groups; natural theology and re-aled theology. Revealed theology has nothing to do th the events or the facts of this world or human periences. The source of revealed theology is some-ing *outside* man and *outside* human experience, tally beyond anything you or I can know. Religion is vealed to man through a pope, through miracles, rough the unusual and unnatural experiences or events of life. Contemporary human beings can never repeat the experiences out of which revealed theology comes.

Natural theology, on the other hand, contends that religious truth is seen and discovered in the normal, natural, human experiences and in the events of the world of nature — that which you and I know, see, and feel and touch every day of our life. Here God is revealed. Here is where God can be found. Religion is a human discovery, spoken in terms which make sense in all the other areas of our daily living. It is based on the kinds of things that each of us can understand because they are a part of our own lives. It makes a world of difference what one is expected to believe when he shifts the source of his religion from revealed theology to natural theology. Universalists say *the source of our religion is the natural.*

Universalists say that *the method of religious discovery is intelligent understanding.* If religion is to grow out of the natural, then the method of search and discovery is the method of human reason. The scientific method has led us to truth in many spheres of life. Universalists contend that the scientific method is applicable in religion as well. Religion *can,* and *must,* make sense. We do not have to put our intelligence on the shelf or in our pockets when we come to religion. Religion can and must, if it is to be real in daily life, be intelligibly understandable. A distinction is appropriate at this point, a distinction between religious faith or belief and mere credulity. The story is told of a theological student who was asked on an examination to define the word "Faith." He wrote, "Faith is that faculty by which I believe to be true what I know to be false." This is mere credulity. It is stupid, unintelligent, unthinking acceptance of the weird, the bizarre, and the fantastic. It is believing what my mind says is false and impossible. When this is our approach to religion, then we must put our intelligence on the shelf. I submit to you that this is the method of many of the Christian churches in the Protestant world. But, say Universalists, this is *not* religious faith.

Deep religious faith grows out of an intelligent search of the world of nature and the world of human experience. It is a discovery — the result of human thinking and human reason. One does not need to set aside his reason, his intelligence, and his thinking mind when he comes to religion.

Hence Universalists have opposed indoctrination in religious education. People are not to be told what to believe. They are to think for themselves, and out of their thinking, discover what they shall believe. They do not *need* to be told what to believe. The truth can

be discovered by the individual because it does not rest on revelation, but upon a rational search. This is seen most clearly in our current religious education program. It is not an indoctrination of the children and youth in the beliefs they must hold, but it is an effort to teach them to think for themselves in the field of religion. They are helped by the guidance of mature teachers. They are challenged by their fellow pupils. Our program is an effort to help each individual arrive at that religious faith which will be understandable to him, personally.

Finally we contend that *the atmosphere of religion is freedom.* If religion is to rest on human experience, and if it is to grow by individual thought, then of necessity, it can grow *only* in an atmosphere of freedom. Universalists insist that no limitation of creed or dogma be placed upon the individual. As we look at organized religion, we see that, as a matter of fact, people even in creedal churches do not all think alike. You cannot compress the minds of free Americans into a common mold, no matter how hard you try. Universalists recognize this. Furthermore, we say this is *good.* We will build our church on this basis. Other churches try to stop this process; try to combat free thought; call their people back from straying too far from the "true" belief. They ultimately fail.

We encourage independent thought in an atmosphere of freedom. It is good that a person think for himself. Our fellowship will help individuals to do their own thinking, creatively, without demanding that the individual come out with any prescribed beliefs.

A creed or a standard of belief is the *end* of church affiliation, not its beginning. To ask one to state his beliefs as a requirement for joining the church means that he has already arrived. He has no further need of the church. For Universalists, the very purpose of the church is to help the individual *find* his religious beliefs. Therefore, he has a life-long need of the church. He is in a life-long process of thinking, probing and discovering the facts of religious truth. Furthermore, the individual needs to be free to change his beliefs as new thought leads to new conclusions. Religious faith needs to grow and progress as new truths are discovered about our natural world; as the individual broadens his own experience; as the individual is influenced by the thinking of others. Each person needs to be free to incorporate this newness into the religious faith that he holds. Hence Universalists are free to believe, and free to grow and change in their belief.

There is, therefore, room in the Universalist Church for an infinite variety of religious beliefs. Being free, no two persons believe exactly the same thing. This adds to the richness of our fellowship. People of many differing points of view each contribute to the thinking of others. The process helps us all to think more clearly through our own position. Our strength lies in the fact that we strive to bring people together — people whose points of view do differ. We are not threatened by our differences but welcome them as a source of help and a source of strength. It makes our fellowship as rich and broad and inclusive as life itself. It is a free and a dynamic fellowship, admirably suited to be a religious expression for democracy. It is a fellowship of tolerance and understanding of others' views though they may differ from our own. The Universalist says, "Since I am free, you, who do not believe as I, are also free." To build a creative fellowship, Universalists choose the harder way by saying that the atmosphere of religion is freedom.

Universalism is a challenging, refreshing, modern and moving religion of the twentieth century. It calls out of people their highest loyalties and their deepest devotions. It is a religion which gives modern expression to the ancient command of Paul, "Prove all things. Hold fast that which is good." It is *our* faith.

THE CHALLENGE OF THE LIBERAL MINISTRY

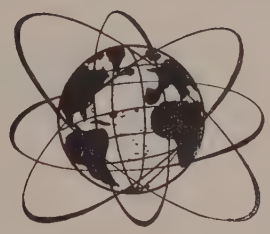
The Rev. Samuel DeYoung is eighty-five years young. He still drives his automobile with care and skill and retains a keen and active mind. He writes as follows in one of his books: "No religion is any better than its moral principles. One religious organization may have far more color and ceremonials and entertainment and symbolism and what-not than has another. But its real value is determined by the moral principles it teaches. Any religion that makes men and women more intelligent, more tolerant and kind, and more helpful in gaining the highest development of mankind, is of benefit to the world. Religions, if stripped of their myths, legends and superstitions, would reveal their basic principles." We are proud to have Mr. S. J. DeYoung as a member of our church.

Kenneth Helms is but twenty years of age, but those who heard him in action December 30 were favorably impressed and we predict a bright future for him in the liberal ministry. It will be rough going at times, Kenneth, but we think that you have what it takes with some on the plus side. Kenneth is transferring to Bradley University from Illinois Wesleyan the second semester; and already is looking forward to enrolling at Meadville.

—E. H. SODERBERG in *The Builder*, Peoria, Illinois

\tomic Energy For Peaceful Purposes

wton I. Steers, Jr.



ummary of the fourth of the Louis Pink Lectures sponsored in New York the Committee on World Development and World Disarmament. Mr. ers is President of Atomic-Development Fund, Inc.)

New York

Atomic energy for peaceful purposes must include use of atomic energy for military purposes. This a paradoxical statement. How can peace include r? The answer goes to the very heart of America's icy for national security. Without nuclear weapons United States, I believe, would have faced certain r.

However, in the *battle for men's minds,* atomic ergy can be a weapon more potent than the H-bomb elf. It can serve to negate the appeal of Comnism by helping to industrialize the under develed countries. Thus, let us look at the promise of mic energy, rather than at the threat.

Radioactive Materials

All of their uses stem from the fact that these materials spontaneously emit silent and invisible rays of ious kinds. In research they are used to *trace* a en substance as it goes through a chemical or ysical change, the mechanism of which would otherse not be discovered. In medicine, agriculture and lustry much has already been done with this new l different tool.

By irradiation these materials can *promote* chemical anges in certain substances (plastic, if irradiated, n withstand boiling water, whereas it melts otherse), kill bugs in grain, and prevent spoiling in ps, to mention but a few uses which open a vista new, better and cheaper materials by the hundred. evertheless, these same rays can be extremely dangers. As it is with fire, which can be a good servant or a poor master, so it is with radioactivity: it must be controlled and fortunately can be.

Nuclear Propulsion

Civilian application happily is following hard on the heels of the military. The submarine *Nautilus* traveled a distance of more than twice around the world on its *original uranium fuel charge.* Conventional fuel would have required more than 160 railroad tank cars, besides the fact that a conventional submarine can travel but one hour at full speed before it must surface to recharge its batteries.

After 1960, all of our Navy's major surface ships will be uranium-powered and one atomic-powered merchant ship is already on order. I predict that a nuclear-powered jet plane will take off by the end of 1958.

Civilian Power from Atomic Energy

The transition to atomic power, in this phase, will occur when it is at least *as low in cost as conventional electric power.* Since this cost varies from country to country and from area to area, it will be introduced first in high-cost areas and last in low-cost areas. From a world-wide point of view, the U. S. is a low-cost area generally, because more than half our electric power comes from our own coal. Thus atomic power will have to be cheaper in this country than in any other in order to justify its use on a purely economic basis. More important than such immediate economic justification, however, is the promise of future justification, and the only way atomic costs can be brought down is by building to determine their actual scale.

Aid to Other Nations

Other and more important reasons can be adduced for a large-scale atomic power program. The world has seen vivid proof that the U.S. has led in military application of atomic energy, and, *whether we deserve to or not, we carry a burden to maintain leadership in the peacetime power field.*

If in any way feasible, we should build large plants abroad in high-cost areas. No more effective demonstration of our determination to render aid to peace-loving nations can be devised. Most of what we have done has been *more expensive and less effective* than this would be.

There are those who point out that less industrialized nations cannot use great amounts of additional power. This is true, but industrialization requires power and power encourages industrialization. Great difficulties would be encountered, of course, the worst of them being the lack of technical personnel to operate and maintain these plants, but *herein lies a challenge.*

The people we train, if we train them, will demonstrate even more cogently than the atomic plant itself our determination to better man's lot wherever we can. And, of course, such training will orient the personnel involved towards the West. A program of building atomic reactors abroad will have great value, because the power produced will be competitive sooner than in the U.S. and will help to industrialize the under developed countries.

The Effect of the Suez Crisis

The Suez crisis has revealed Western Europe's dependence on Middle Eastern oil. Atomic energy can alleviate this dependence, even though it cannot eliminate it. Sizable programs have already been instituted in Britain, France, Italy and Japan. Britain's plan already calls for 4 million kilowatts by 1965 and France's for 8 million by 1975. That the U.S. may have fewer kilowatts cannot be helped, even though it has a certain unfortunate psychological effect.

Whatever plan this country adopts, it seems clear that 1957 will be a year of great activity and already orders have been placed for Canadian uranium worth more than $1.5 billion. Despite much progress the words uttered by AEC Chairman Strauss in 1954 are still true today: "Atomic industry is of a new species, we have no experience to tell how it will grow, what will be the limitations on its capabilities. Its horizons are too broad and too distant to chart them now. . . ."

YOU — ME — AND ANONYMOUS

WILLIAM WALLACE ROSE

Among the several "agonizing re-appraisals" goin on in the world these days is one long overdue, namely the extraordinary power of the ordinary man in world seemingly bent on belittling the individual.

We have but to think of the amazing rebellion o the Hungarian freedom fighters — unorganized, un armed, unaided — to see what the spirit of the fre individual can do. For it was not "a people" but per sons, individuals, who prevailed against the might engines of Soviet destruction, and in spite of a ferc cious program of indoctrination.

A similar "revolution" is needed in the thinking o every man and woman these days. For aren't we al enslaved in one way or another by bigness?

See how our very thinking is conditioned by suc words as "society," "civilization," "humanity," "th state," "the party," "the consumer," "labor," an "management." No wonder the individual comes t think of himself as a mere cog, a statistic. And t develop a philosophy of defeatism, asking "Who an what am I to stand against the vast and complex force which pressure me?" Aye, and something more fata than fatalism, namely, the retreat into a sense o irresponsibility.

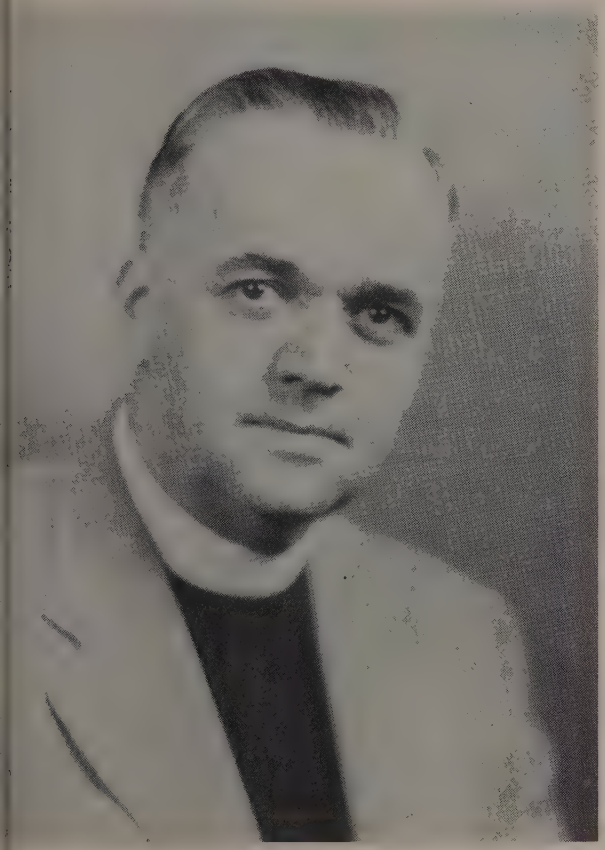
Now of course, these moods are understandabl given the circumstances. But they are not inevitabl And I raise my voice against such a philosoph of defeat and despair. You may be no more tha a face in the crowd, a number in a card index. Bu you are also you, a person. And I am I, anothe person. And those on either side of us are two mor persons. And it is persons who do the work of th world, not slots and holes in cards and electronic gim micks. It is you and me and anonymous!

So, no matter what the future brings in the way o regimentation in society, and automation in industr the world will swing back again and again to the in dividual who has the knack of going places and doin things on his own, meanwhile thinking his ow thoughts, holding his own counsel, and following hi own inner light.

And my plea is that you be one of these, no matte what the pressures brought upon you to be otherwis

True, you still are only one, and you can't do ever thing. But remember, "You are one, and you can d something. And what you can do you ought to d And what you ought to do, with God's help, you mu do."

REDERICK L. HARRISON, SUPERINTENDENT, MASSACHUSETTS AND CONNECTICUT UNIVERSALIST CHURCHES



FREDERICK LIBBY HARRISON was elected Superintendent of Universalist Churches of Massachusetts and Connecticut by the executive boards of these conventions at their January sessions.

Mr. Harrison has resigned his pastorate as minister of the First Universalist Church of Danbury, Connecticut, and will assume the duties of his new office, May 1, 1957.

Frederick Harrison was born in Chelsea, Massachusetts, April 7, 1912. His early education was in the public schools. In 1929, he was graduated from Everett High School. For a considerable period of years, Mr. Harrison was in business serving in the Traffic Department of the New Haven Railroad. He entered Tufts College January, 1943. Working and studying, he carried his course through to a successful conclusion. After receiving his Bachelor of Arts degree from Tufts in 1948, he continued his study of theology in Crane School of Religion. From 1944 through 1948, he served as minister of the West Somerville Universalist Church. In the spring of 1949, Mr. Harrison was called to the pastorate of the First Universalist Church of Orange, Massachusetts. He was ordained to the Universalist ministry in the Orange church, Sunday, May 8, 1949. Throughout his seven years at Orange, he was the successful pastor of both the Orange Universalist Church and the North Orange Community Church. In March of 1956, he accepted a call to become minister of the First Universalist Church of Danbury, Connecticut.

On January 18, 1937, Frederick Harrison was married to Gladys Washburn Stiles. Mr. and Mrs. Harrison have three children, John, Jeanne, and Scott.

SUEZ CRISIS PROMPTS NEW STUDY OF PEACE BRIGADES

The idea of unarmed brigades taking up positions etween armed forces is not new and drew some atten- on in the period between the two World Wars. It is gain coming to the fore in Norway, where a major ational foundation is financing a careful study of the ocial, political and economic implications of the stablishment of such "Peace forces." It is the creation f a UN police force in the Suez Crisis that has re- arked this interest. The scientifically conducted udy is being done by Prof. Naess, internationally ecognized authority in the field of formal logic, and ecently leader of a Norwegian expedition to the ummit of Tiruch Mir in the Himalayas, assisted by Ir. Galtung, also a teacher at the University, and an ctive pacifist.

—OLE F. OLDEN, WAP Correspondent in Norway

CHURCH OF THE LARGER FELLOWSHIP

Are You Lonely?

No, this isn't a lonely-hearts column. It is a simple reminder that lots of Universalists are lonely. They move to towns where there is no liberal church. They try them all and find no church-home, or else they swallow their conviction and join a church for the fellowship it may give.

You can help them and your church by sending in the names of those who move to towns where there are no Universalist churches. We'll take it from there.

UNIVERSALIST CHURCH OF THE LARGER FELLOWSHIP
16 Beacon Street, Boston 8, Mass.

BEING AND BECOMING

OUR Lenten practices, whether they be complex disciplines or very simple matters, should serve to remind us to our profit that "true religion consisteth in an inward life." This descriptive phrase of John Woolman was valid not only for himself and his fellow Friends. It holds also for all of us.

Religion, while an "inward" thing, is by no means solitary. Here again the insight of the Quaker Woolman speaks to every thoughtful religionist. Said he, "As the mind was moved by an inward principle to love God . . . so by the same principle it was moved to love Him in all His manifestations in the visible world . . . to say that we love God . . . and at the same time exercise cruelty toward the least creature (is) a contradiction in itself."

Lent then offers no easy retreat or shielding from the cares of the world. To the discerning disciple of religion, no such retreat is necessary. Real religion needs no easy retreats.

In Lenten meditation, the religionist can and should become creatively aware of that "inward life" which *constantly flows outward* through man in patient care and concern for fellow man. The outward flow is as important as the inner life. For without the outward movement toward fellow man, the inner spring or source of life becomes choked. Whether selfishness or sentimentality choke the spirit's spring, the results are disastrous. Therefore, it is of utmost importance that our Lenten disciplines make and keep clear the channels of the spirit.

The spirit, which has its genesis deep within, lives only as it flows freely outward in loving fellowship. This is what Bishop Trench was saying long ago in his well-loved hymn, "Make channels for the streams of love."

> If at any time we cease
> Such channels to provide
> The very founts of love for us
> Will soon be parched and dried.
>
> For we must share if we would keep
> That blessing from above;
> Ceasing to give, we cease to have;
> Such is the law of love."

THE POPULATION BOMB*

IN spite of able planning and brilliant performanc by our foreign aid workers under the Point Fou program, "there are more hungry people in th world today than when the program began." A recent study completed by the International Cham ber of Commerce shows that "Population growth i the far East is outstripping the rise in food produc tion. Food *per capita* is less than pre-war."

Does this mean that our foreign aid programs are failure and so should be dropped? Not at all. Wha these alarming facts do mean is that the best inter tioned and most highly skilled technical teams fro Western democracies cannot bring about an increas in food production fast enough to meet the rising pop ulation figures.

In spite of all the comforting theoretical talk abou the vast untapped food resources in the oceans and i the possibilities for chemical synthesis, actual food i getting scarcer and actual people are getting mor numerous. Increasing pressure of population on thi earth constitutes a danger second only to that of th H-bomb. Perhaps population pressure is an eve greater danger than is the H-bomb, which is merel stockpiled. Our population bomb has a fuse tha burns shorter day by day.

Something more than Point Four we must have i we are to avoid world disaster. *That something more i population control.* Studies are going on looking t this end. But time is short. We must all step up ou activities in this area. The International Catholic In stitute for Social Research in Geneva, Switzerland i concerned with the "population problem of unde developed areas." Churchmen of all kinds, scientist and government officials must join a major sustaine attack on this greatest of dangers to world peace, ove population.

**The Population Bomb,* twenty-four pages, Hugh Mool Fund, Box 1049, Grand Central Station, New York 1 N. Y. Limited quantity free.

ON SURVEYING THE SURVEY

A MANAGEMENT SURVEY is only as good as the follow-up use made of it. The most el quent and best documented survey merely accepte

nd placed on file" would be in the end not much ood. A mediocre survey thoroughly used for purposes of review and reform could become the best of rveys.

The Management Survey of The Universalist hurch of America recently made by Institutional onsulting Associates and received by the Board of rustees is a very good piece of work textually. The ssociates did the job assigned them and did it well. now remains for the Universalists to do their part. o this end, the Board of Trustees of the Universalist hurch has set up a system in which it will be possible for any responsible Universalist to have access the text of the survey. A full copy of the one hunred and sixty-seven-page closely packed typescript, together with numerous charts and diagrams, has been nt to the offices of the State and Regional Universalist organizations. Chapter one, containing the xty-four recommendations of the survey, will be ade available to every active Universalist Minister r study. An excellent digest of the entire survey port has been prepared by the Rev. Dana E. Klotzle the request of the Trustees. This digest is available quantity for use by study and discussion groups.

Thorough use of all these facilities by Universalists ill make the Management Survey a mighty milestone progress in our fellowship.

NEW MEMBERS, WHOSE JOB?

WHOSE job is it to get new members for our church?" "Oh, that's the minister's job," id one layman.

"Yes, it is the minister's job to get new members," id another layman. Then he added, "*And also, and ways, and everywhere,* it is the job of every last lay ember of the parish to get new members."

The second layman knows his churchmanship. The inister is the trained leader in all departments of e parish. As such, he won't sit back and wait for meone else to seek out new members. He can and ill do many things that keep the membership growg. He will try to see that prospects feel at home in e church. He can and will give prospective new embers instruction. When the day for joining comes, e minister will extend the hand of fellowship behalf of the congregation.

All of this omits the one thing most essential. This sential only the old members can provide. What? nly the lay membership of a church, any church, n give the prospective new member that infinitely recious feeling of belonging. The best of ministers is helpless without this help from you, Mr. and Mrs. Laymember.

With confidence, with friendly warmth and good cheer, let's *all* be about our important continuing mission "Operation New Members" in the weeks just ahead.

REPORT ON SUSTAINING FUND

AS these lines are written, the receipts toward the current Sustaining Fund of *The Universalist Leader* approach five thousand dollars. This amount, given by individuals, State Convention organizations, and the Association of Universalist Women, is exactly what its title says. It is the critical amount that literally *sustains* your church journal. The directors and the staff are therefore most grateful to all who contribute not once, but year after year. Thank you for your continued practical vote of confidence.

The directors of the Universalist Publishing House last spring wrote six thousand dollars of Sustaining Fund money into the present budget. Our books close on another fiscal year March 31, next. It is most important that those friends, individuals or organizations that have not yet contributed to the current year fund do so very soon. If you have not yet made your contribution to the 1956-1957 Universalist Leader Sustaining Fund, please do so *NOW*. We need to reach our goal of six thousand dollars from the Sustaining Fund by March 31, 1957 when our treasurer closes the books on another year of operation.

SALUTE TO THE RED CROSS

THERE are so many special weeks and so many special months nowadays that the poor old calendar is all warped out of shape. We have had to give up noting special months and weeks and days. To note one is to risk offending many. To note many is to reduce ourselves and our good causes to near absurdity.

Far back of the many good causes exploiting special days or weeks is one American institution which we do not pause merely to note, but which we salute respectfully and gratefully and commend wholeheartedly to our fellow countrymen. This organization is, of course, the American Red Cross. For generations this fine organization has been on the job serving human need in time of disaster. Originally planned as a war service agency, the Red Cross has become the outstanding disaster relief agency through which we can all help our suffering fellowmen, whether they be victims of flood, fire, hurricane, or epidemic. Salute the Red Cross with your dollars this March.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

THIS IS THE MOST! In an L.R.Y. pamphlet entitled *I. Q. Quiz,* the question is posed, "What is the Universalist-Unitarian attitude concerning the *Hereafter* (Heaven and Hell)?" The answer is given, "There is no evidence or proof of either Hell or Heaven after; thus, the vast majority of Universalists and Unitarians honestly say, 'We don't know.'" I refrain, with difficulty, from pointing out that if evidence and proof are required in the area of our religious belief, then what we have is not a religion, but a body of scientific knowledge. With great restraint, I resist quoting, "Now, faith is the substance of things hoped for, the evidence of things not seen." and ". . . hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" I hold myself back from crying out in anguish against this immature wiping out of all that makes religion a haven against the unimaginative judgments of our society, and a rich source of inspiration and strength to change what is to what should be. All this, in the spirit of tolerance and patience, I do not say. Maybe the vast majority of Universalists do not know about Heaven, though I would hope otherwise. But, all this to one side, who can refrain from protesting that Universalists cannot, by the very fundamental nature of their faith, have an agnostic attitude toward the teaching that there is a Hell? How far we have drifted from the vital faith of our religious forebears that such a foolish error could be made in any teaching material issued by a national body of our Church. If there is one point on which Universalists must have a definite belief, it is this. We existed as a denomination and separate gospel only to give assurance that there is no Hell, either as a place or as a condition; either as a process or as a destiny. Certainly, it is true that we do not demand agreement on any particular hypothesis as to the good nature of a future life, or even that there is such. But, surely, because we are Universalists, we must agree on the denial that any such future state can be one of suffering and punishment and destruction, with all the attendant implications of human and divine failure. But, instead of shouting out our faith to the world, instead of searching out ways to make it clearer and more widely understood, we deny it even among ourselves. Universalism was a great faith, was it not? Or is there still some around, hiding its light under a bushel?

—CRITERIU

THE ULTIMATE WILL OF GOD

According to the old theology, it is possible fo God to fail. Universalists have been characterize as those who preach the "gospel of God's success. This we do believe, that men, however ignorant o willful, cannot forever thwart God's will. Job, afte his confrontment by the voice of the Lord, confesse "I know that thou canst do all things and that n purpose of thine can be restrained." It is in the natur of the universe that God's will shall prevail over al else.

When little children play in the gutters, trying t dam the rivulets of melted snow with structures o ice and mud and sticks, their schemes always com to naught in the pond. The river will find its wa to the sea, even though it be forced to cut new chan nels on its way. The greatest engineers with th mightiest equipment cannot permanently keep th river from its destination. This we know, too, tha the longer it is dammed up, the more powerful i becomes. Ultimately it will reach the sea by whateve course.

History is replete with examples of God's triumpl over untoward circumstances. Indeed, it often seem that God works not so much in spite of circumstances but through them. Abraham Lincoln is revered i America because of his compassion, pity and under standing. When one looks back over Lincoln's earl days, it is clear that these feelings emerged out o untoward experiences, bankruptcy, the death of hi beloved, defeat in politics. Likewise the crucifixion of Jesus, which seemed to sound the death knell t the hopes of his followers, has proved over the cen turies to have been the event which did most t advance his cause among men.

Some will say, "Does this not mean that it matter not how we live, since God will save us anyway?" I is altogether obvious that life is still governed by law physical and moral. We cannot violate either with impunity. The consequences are dire to contemplate We are not punished for our sins, but by them.

Nor are there any circumstances so difficult tha God's will cannot be manifested in them. Franklin Roosevelt, afflicted by polio, gave impetus to the move ment which promises to wipe polio out. Yea, verily, "I know . . . that no purpose of Thine can be restrained."

—GORDON B. MCKEEMAN

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

"In America or in lands beyond, nerever the Red Cross Flag flies be-le the Stars and Stripes, there the ul of Clara Barton marches on." illiam E. Barton, *The Life of Clara rton.*

"The spot dearest to me, the most e home, is the old house where my uth was passed, where I played and mped and studied, and as I thought, orked. It has many a time come to e to buy that house and hold it just r old memories' sake." Clara Barton.

Today, at the Birthplace of Clara rton, the "Red Cross Flag flies be-le the Stars and Stripes" and on the ounds where she "played and mped and studied" the humanitarian eals of this noted Universalist wom- are perpetuated in the Camp For iabetic Girls, which bears her name.

ASSOCIATION NEWS

957 Yearbook

The 1957 *Yearbook* of The Associa-n of Universalist Women, the six-enth in the series of these annual aders' handbooks, will be released in pril. As is the custom, a copy will be ailed to all state and local presidents nose names are in the office files. If e person receiving the *Yearbook* is longer president, she is earnestly quested to pass it on to her successor, ong with all previous volumes she ay have in her possession. Only one ee copy will be mailed to a group. dditional copies will be sold for ty cents. While this amount no nger covers the actual cost of print-g, mailing, and editorial services, ther than raise the price, the Execu-e Board of The Association has ted that the additional *Yearbook* ex-nse be absorbed by the General Administration budget. Many groups no longer limit themselves to the single *Yearbook* sent from The Association office, but purchase additional copies for all officers and program committee members. Some groups, such as Brunswick, Maine, even purchase copies for the individual members. In recent years, this group has purchased the largest number of *Yearbooks*, twenty-five of the 1957 volume.

Service of Dedication

The final report on this annual service for Universalist Women will not be completed until after Ash Wednesday, March 6. Up to the present time, however, sixty-five groups have used the year's service, *What Is a Miracle?*, written by Mrs. Eugene Kazmark of Joliet, Illinois. Very favorable comments on this service have been received from groups which have used it.

Committee on Business, 1957 Biennial

Mrs. Rosalie Blanchard will serve as chairman of this important Biennial Committee. Individuals and groups are asked to send recommendations to Mrs. Blanchard, 216 West Woodland Road, Ferndale 20, Michigan. While the Biennial will not be held until late October, recommendations can be sent at any time, in order that this committee may have them compiled and sent to local groups for discussion as well as having them printed in the September *Bulletin*.

* * * *

State and Local Associations

The Massachusetts Association of Universalist Women held the second of its three yearly conferences on the evening of February 28, at Malden, so that business and professional women and mothers of children might attend. Following the dinner and social hour, Mrs. Richard W. Knost, wife of the Malden Minister, conducted a Service of Worship, and Mrs. Harvey Jenkins of the Melrose Church directed the Rhythmic Choir. The Rev. Francis C. Anderson, Jr., minister of the Braintree Church, was the speaker for the evening, his topic being *We Young Mothers Are Just Too Busy*.

The next conference of the State Association will be held on March 28, at Wakefield, when the emphasis will be on leadership training.

* * * *

The California Association will hold an all-day meeting on March 14, at the Hollywood Church.

Despite a rainy day (in California!), fifty-eight women attended a dessert bridge which the Pasadena Association sponsored to raise their contribution to the pledge for Japan. The sum of sixty-five dollars was realized, an increase over their contribution of last year.

* * * *

The third annual conference planned by a joint committee of members of the Meadville Regional Alliance and the Ohio Association of Universalist Women is to be held on March 14, at the Cleveland Unitarian-Universalist Society. Mrs. Robert Dick, former State A.U.W. President, chairman for the day's meeting, will introduce Dr. Rolland Wolfe who will speak on *Toward an Understanding of the Peoples of the Near East.*

In the afternoon, there will be four workshops: Housing for Senior Citizens; Refugees and Immigration; What Are The United Nations Agencies Doing in the Near East?; Service Programs of the Unitarians and Universalists.

* * * *

The Woonsocket, Rhode Island, Assocation of Universalist Women is the first group to send in the offering taken at a Silver Tea for the twenty-fifth Anniversary Fund for The Clara Barton Birthplace Camp. We hope this is but the first of such gifts which will help to make possible extensive changes at the Girls' Camp.

* * * *

The Central Square, N. Y., Association has sent in the sum of $69.50 for the St. Lawrence Theological School Kitchen Fund. This, as far as we know, is the largest contribution to be made by any single church group. Associations which have not yet made a contribution to this memorial to Universalist Women Ministers are invited to do so.

Our Library Desk

JACOB'S WELL

By Beryl D. Cohon
New York, Bookman Associates
112 pages
Price: $2.75

In this little book, Rabbi Beryl D. Cohon of Temple Sinai, Brookline, Massachusetts, and lecturer at the Crane Theological School at Tufts University, has set forth, "Some Jewish Sources and Parallels to the Sermon on the Mount." The similarities between the teachings of Jesus and the Old Testament and the Rabbinic writings are strikingly presented in a very attractive format. This book will be useful not only to preachers of the liberal faith, but to the intelligent layman as well. Rabbi Cohon concludes his work with a list of questions that can be used profitably by discussion groups in our churches. It is his hope that our liberal churches and synagogues will sponsor joint meetings of laymen, using this book as a starting point for discussion.

If there is one criticism that can be made by one who knows the Rabbi, it is that there is not enough of his own personality in the book. But, then, as he writes, "The present author has sought, to the best of his ability, to be a faithful scribe."

—Ernest Cassara

HORIZONS FOR OLDER PEOPLE

By George Gleason
The Macmillan Company, N. Y.
Price $2.95

Horizons for Older People is a handbook for those who seek help and suggestions for serving those in the "golden years" in church, inter-church or community groups. It is full of detailed plans for such organizations and for giving assistance in meeting personal problems of older folk. Planning for retirement, employment or hobbies after retirement, financial security, housing, recreation, and ways in which the elderly can serve the church and the community are given attention. Problems involved in establishing homes for the aged are quite fully treated, and there is an extended bibliography dealing with all the phases of the general subject of the book.

A quotation from Dr. George Lawson sums up the spirit of the book: "It doesn't matter how old you are; what is important is how you are old."

—Stanley Manning

THE WAY OF JESUS

By Charles Edwards Park
The Beacon Press
Price $2.00

This small book will awake no new responses in the rational processes of those who have long been accustomed to distinguish between the message of Jesus and the theology of Paul, between the religion of Jesus and the religion *about* Jesus.

A religious liberal probably could accurately outline Dr. Park's message without turning a page.

But the book is Dr. Park. It comes straight from the faith, romanticism, enthusiasm, wit, and reverence of a youth in his eighties. If the implication of Jesus' way is old stuff, the reflection of it, in the sheer joy of the author, is enough to lighten the heart. It is an autobiography of a great Unitarian Christian.

And, in its reading, we shall discover, perhaps, where we stand along "the Way."

—F.C.A.

THE CUP OF FURY

By Upton Sinclair
Channel Press, Inc.
185 pages
Price $3.00

Upton Sinclair has crusaded for many causes since his 1906 exposé of stockyard conditions in *The Jungle,* a book which contributed to the passing of the Pure Food and Drug Act. Pacificism, the Co-operative Movement, and the League for Industrial Democracy have unleashed his written and spoken championship.

The Cup of Fury is a "sobering" crusade against the moderate or "social" use of alcohol. It consists of a series of sketches purporting to sho the part alcohol played in the destru tion which came to the creative geni of such people as Jack London, Ma well Bodenheim, William Seabroo O. Henry, Isadora Duncan, Dyla Thomas, and a dozen others.

Sinclair is aware of the possibili that deep, growing problems of th soul may motivate drinking, but h observations lead him to think man such problems are actually created b reliance on alcohol in the first place.

He is frightened by statistics o drinking in our colleges. Three out o five are drinkers. His main advice i "Don't drink and don't let expensiv advertisements and *gay-party* talk d ceive you. If in trouble, get in touc with Alcoholics Anonymous. Drunk enness isn't funny."

—Max A. Kap

THE MENTOR BOOK OF RELIGIOUS VERSE

Edited by Horace Gregory and Marya Zaturenska
The American Library, 1957
238 pages
Price fifty cents, paper bound

This very useful addition to the re ligious anthologies currently availabl is described in the introduction quit frankly. "The present anthology ha no pretensions to being representative the choices are personal. . . . It i among our intentions to present th less well-known, the rare examples o religious verse."

Professor Gregory and his wife Marya Zaturenska, both of them ex cellent poets themselves, have carrie out their intentions skillfully and mos perceptively.

The strict orthodox mind will ver likely quarrel with the broad range o the editors' concept of religiou poetry. The reader of universalis taste will find the anthology fresh an stimulating.

The very excellent essay by Professo Gregory which introduces the poems and the commentary on certain of th poems at the end of the book writter by Marya Zaturenska, add greatly t the usefulness of this anthology.

—E.H.L

Reactions Of Our Readers

HOPEDALE AND KOINONIA FARM

) the Editor:

Dorothy Spoerl's article on the opedale Community was very inter-ing to me, not only because it pre-rved a bit of the past of our church, t also because of the points of semblance between Hopedale and the oinonia Farm in which I am inter-ed. For those not acquainted with Koinonia is a modern New Testa-ent Community near Americus, Geor-a, which was very successful until e Supreme Court decision stimulated nsiderable interracial tension in that rt of the country. About sixty peo-e share the life at Koinonia, and in urteen years they had built up a odern, efficient eleven-hundred-acre rm. Although pacifist, socialist and terracial, they had won an accepted ace for themselves until last spring hen a couple of their Negro young ople requested permission to attend nearby school.

In the last few months they have d a lot of trouble. The White mem-rs were asked to leave the local urch; an injunction closed their mmer camp; their Roadside Market as blown up; grain and gasoline erchants refused to sell to them; and eir insurance policies were cancelled. all of this they responded with ve, good humor and imagination, t things are rapidly getting more fficult. A New Zealand firm sold em insurance, but the White Citi-ns Councils were able to force it to ncel. Their rebuilt roadside stand as destroyed last week. They are w told that they can not buy butane s with which they heat. Worst of , the local bank has notified them at it will not continue to lend them oney although they have regularly rrowed and repaid about twenty ousand a year.

Rather than vain regrets about the opedale failure, those interested in ch ventures might well become ac-ainted with Koinonia. Following article in *Time Magazine,* some ople contributed enough money to build the Roadside Market, and al-ough this is no charity project, help may continue to be needed. When Koinonia was unable to sell their prod-ucts through regular channels, they developed a mail order business for smoked meats and nuts. Ideas and encouragement and friendly visits are welcomed. Although most of the people at Koinonia are Baptist and Meth-odist, their faith is much the same as that of Adin Ballou, and I personally find their application of it very in-spiring.

—Albert Q. Perry
Cincinnati, Ohio

COMMENT ON ETHICAL CULTURE CASE

To the Editor:

An astounding fact of our time is that, in this supposedly enlightened age, it is almost impossible to discuss some of the most important questions concerning our lives and happiness freely and objectively without causing a near panic in the great majority of people. But how can we break the chains that bind us to our miserable past and to our uncertain future if we cannot divorce our minds from dog-mas, creeds, final answers, and cer-tainties that have been handed down through the ages by authoritarian teachers whose "certainties" came, not from intelligent consideration, but from magic moral thinking dating back to the pre-dawn of history?

I ask, can any intelligent person separate the secular from the religious? Is it not time we join in pulling down the idols that have been built into men's minds so that men can see clearly?

For what can religion really be but the serious concern with truth, with life, with the welfare of our fellow-men? What is the sense of beliefs if we cannot relate ourselves lovingly to our fellowmen? It is this separation of religion from the secular that poses our greatest tragedy.

Now what are we to do respecting the court decision in the case of the Ethical Society? If, as Mr. Wolley de-clares in his article of January, 1957, the Court reasons that the Ethical Movement and the practices and be-liefs of its members are not religious, the judge presents a paradox when he says the Society's practical results have been groups of moral and ethical peo-ple, in some respects superior in char-acter to many adherents of the tradi-tional religions. It makes better men and women but, in the opinion of the Court, it is not religious.

The judge is definitely confused as to the results of religious teachings and, in my humble opinion, he needs a broader viewpoint as to whether re-ligion consists of a set of beliefs or whether it is demonstrated in an at-titude of ultimate concern and of deep seriousness with all aspects of the hu-man spirit.

—Monica Thompson
South Weymouth, Mass.

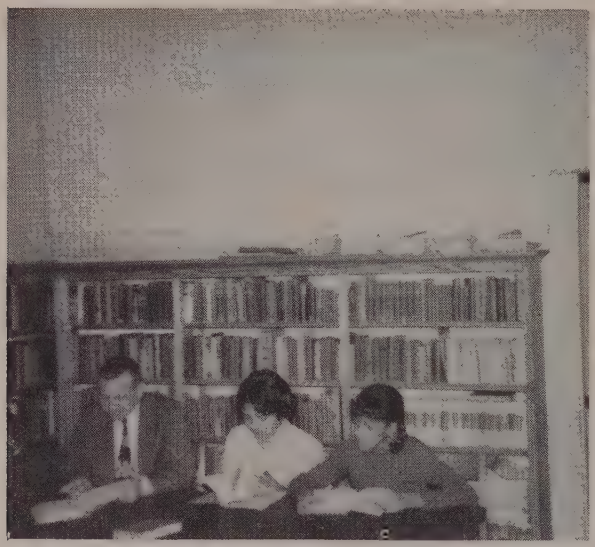
COMMENT ON A VETERAN

To the Editor:

Here in Springfield, I met the Rev. Martha Garner Jones, who attended Lombard College. She loaned her books as fast as she could spare them to Leon Peter Jones, who studied at home. In 1894, Martha graduated, married Leon Peter Jones, and they were or-dained in the Universalist Church. Working as a team, they served many churches in the Midwest and Southeast. She has been a widow and retired since 1948 and lives with a niece. There is no Universalist group here and Martha has missed the companionship, but she is sweetly patient about it and listens to orthodox radio sermons. She is in her ninety-first year. She is frail and saintly looking, enjoys her *Leader* and reads and discusses with interest a new publication called *Note-Worthy* put out as a missionary venture by Midwest Universalist. Mrs. Jones men-tions only one regret. She wishes that she and Mr. Jones could have been better prepared for the work they did. She is always saddened to hear of a Universalist church closing its doors. "In some way," she says, "we, as a church, have failed to give our people a *sense of mission.* May Gold help our followers to do better than we have done."

—Agnes Howarth
Springfield, Illinois

News of Churches and Church People



A corner of the new library establishment at Jordan Neighborhood House, Suffolk, Virginia. The chairs and tables were contributed by the Metropolitan Women's Alliance of New York City; the books by Universalists from coast to coast. The above picture, taken January 16, 1957, shows the Rev. Dana E. Klotzle, director, Universalist Service Committee, looking over some volumes. There is no public library for the Negro community in Nancemond County.

ALBERT CIARCIA RESIGNS DIVINE PATERNITY PASTORATE

The Rev. Albert F. Ciarcia, since 1955 minister of the Universalist Church of the Divine Paternity, New York City, has presented his resignation, to take effect September 1, next.

In voting acceptance of the resignation, the trustees also passed a motion unanimously, which expressed "full recognition and appreciation of Mr. Ciarcia's outstanding ability as a preacher, and of his energy, initiative, and devotion. To which should be added that the parish will long remember the constructive work from which the Church of the Divine Paternity has benefited under his ministry."

PERSONAL

Alan F. Sawyer, president of The Universalist Church of America, has been elected a trustee of the Meadville Theological School.

VAN DE WORKEEN ACTING SUPERINTENDENT

The Rev. Melvin Van de Workeen, field worker for the Massachusetts and Connecticut Universalist Conventions, was appointed by the Executive Boards as Acting Superintendent to carry on the executive and administrative work of Massachusetts and Connecticut until May 1.

GOOD NEWS FROM HARTFORD

From the report of the minister of the West Hartford Universalist Church, Wallace G. Fiske, we are happy to reprint the following:

"The hope has been expressed by many, which is a life-long dream for me, that we take steps toward establishing an additional Universalist Church in the Greater Hartford area. The time has come, I believe, for us to give serious consideration to this matter and to promote action as soon as possible."

UNIVERSALIST MEN STAGE THIRD UNIVERSALIST ANNUAL RALLY

The third annual rally and banqu of the National Association of Unive salist Men, attended by seventy-fi delegates and their wives from nj eastern states, took place at the Ne York Church of the Divine Paterni on Friday through Sunday, Janua 25-27. In an eventful week-end pr gram, combining theatre and televisio parties, business and fellowship hou and a laymen's worship service, Ur versalists from Maine to Ohio to Vi ginia reaffirmed their religious libera ism and rededicated themselves to t reinvigoration of our churches.

At the Saturday afternoon busine conference presided over by NAU president, Roland Gammon, the del gates voted to push a 1957 campaign increase NAUM membership to tw thousand men, to plan and execute program of paid advertising and publ relations to "sell" Universalism to t American people, and to create a di tinctive NAUM emblem for use on st tionery and as a lapel button. A co mittee headed by Hartford Beaumo of New York City was instructed work with Duane Roberts of Buffal New York, on the matter of an appr priate design for the emblem.

At the dinner, served in the low parish hall of the church by the wom of the parish, the speaker was Newt Fulbright of the editorial staff of t *Herald Tribune.* His very interesti and amusing remarks dealt with t growth of liberalism as seen from t city desk and as he had observed it various parts of the world.

The dinner was followed by a "bu session" in which the question of realistic definition of *Universalism* initiated at the Portland meeting w touched upon.

The meeting was entertained by chalk talk by Duane Roberts of Bu falo, and by musical numbers.

The religious services on the fo lowing Sunday were conducted by t Rev. Albert F. Ciarcia, the serm being preached by the Rev. Harold Mayo of New York.

—Hartford Beaumon

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ssociation of Universalist Women

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(UNIVERSALIST-UNITARIAN)

16 Beacon Street, Boston 8, Mass.

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Term expires 1959, November Annual Meeting: Rev. Carleton M. Fisher; Rev. Albert C. Niles; Mrs. Cyrus F. Springall; Dr. Merrill E. Bush; Dr. Nils Y. Wessel; Nathaniel L. Harris; Rev. William W. Lewis.

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VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30; Church School at 10:45; Worship at 11. Miriam A. Gorton, Director of Religious Education, Dr. Harmon M. Gehr, Minister.

The best way to keep your friends is not to give them away.

—WILSON MIZNER

PASTORAL CHANGES

The Rev. Eugene Adams has been installed as minister of the First Universalist Church, Orange, Mass.

The Rev. Maurice Cobb is now the minister of the First Universalist Church, Dolgeville, N. Y.

The Rev. John I. Daniel is the new minister of Universalist - Unitarian Church, Waterville, Maine.

The Rev. John A. Farmakis is minister of the Universalist Church of Stamford, Connecticut.

The Rev. Albert F. Harkins has resigned as minister of the First Universalist Society in Elgin, Illinois, and is now the minister of the Countryside Universalist Fellowship, Roselle, Illinois.

The Rev. Walter Royal Jones, Jr., resigned as minister of the Universalist Church of Floral Park, N. Y., to become the minister of the Independent Christian Church, Gloucester, Mass.

Dr. Fenwick L. Leavitt, formerly minister of the First Universalist Society, Barre, Vermont, is now minister of the Church of the Restoration, Philadelphia, Pa.

The Rev. Donald C. McMillan, formerly minister of the Universalist-Unitarian Church, Waterville, Maine, is now the minister of All Souls Universalist Parish, Worcester, Mass.

The Rev. John F. Price is minister of the Chapin Memorial Universalist Church, Oneonta, N. Y.

Mr. Alan Sawyer, Jr., and his family moved to Girard, Pennsylvania; he has become minister of the First Universalist Church.

The Rev. Emerson Schwenk resigned as minister of the First Universalist-Unitarian Church of Haverhill, Mass., to become the minister of the Unitarian Society (Universalist-Unitarian), Cleveland, Ohio.

Dr. and Mrs. Clinton Lee Scott are at the Church of the Good Shepherd, Tarpon Springs, Florida.

The Rev. Leland P. Stewart was recently installed as minister of the New Age Universalist Church, Hollywood, California.

The Rev. Thomas Turrell has moved from the First Universalist Society, Dover, N. H., to the First Universalist Church, Herkimer, N. Y.

The Rev. Carl J. Westman left Bridgeport, Connecticut, to become Minister for Education in the Fir Universalist Church, Akron, Ohio, an field worker for the Universali Church of Ohio.

The Rev. Gerald K. Wyman is no minister of the First Universali Church, Lansing, Michigan.

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LOYALTY AND ENERGY AT BINGHAMTON, N.Y. TURNING DREAM TO REALITY

Tuesday, January 22, 1957, was a red letter day for the minister and people of the Universalist Church of Binghamton, N. Y. On that evening, a victory dinner was held for the Building Fund canvassers and their wives. The goal of the canvass was fifty thousand dollars. The total of the pledges announced was $56,241 with prospects of more to come.

Binghamton people have been dreaming of a new church plant for several years. They have not allowed their hopes to remain in the dream stage, however. Hard work is turning the dream to reality.

MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN MEET AT BRAINTREE

Representatives of Massachusetts Universalist women's organizations met at All Souls Church, Braintree, Thursday, January 24. Mrs. William R. Walsh, state president, presided.

The guest speaker at the morning session was Robert E. Segal, executive director, the Boston Jewish Community Council. Mr. Segal spoke on *Who Forms Your Opinions?*

Following the luncheon, the afternoon session was opened by a Roll Call followed by a Worship Service led by Mrs. Francis C. Anderson, wife of the minister of All Souls Church.

Robert Needham, a trustee of the Ferry Beach Park Association, then addressed the women. Mr. Needham gave an interesting summary of last summer's activities at the Beach and highlighted the improvements and additions made to the buildings and equipment. Mr. Needham illustrated his talk with colored slides.

MRS. DONALD KING'S PRIZE PICTURE

Mrs. Donald B. King won a blue ribbon on her oil portrait of Reggie, her son, in the Town and Country Art Show at the University of Illinois in January.

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(Section 520, P. L. & R

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On January 3, 1957, voted to approve the action of the California Fellowship Committee in granting Reciprocal Fellowship to Paul Hays, an ordained Unitarian clergyman.

On January 15, 1957, accepted the transfer from Massachusetts of Clinton L. Scott, Mary S. Scott and Eric A. Ayer.

—ESTHER A. RICHARDSON, *Secretary*

RHODE ISLAND FELLOWSHIP COMMITTEE

Accepted letter of transfer from the Massachusetts Fellowship Committee for the Rev. Paul M. Husted on February 2, 1957.

—HENRY H. SCHOOLEY, *Secretary*

RESOLUTIONS, MASSACHUSETTS UNIVERSALIST CONVENTION

Deadline on Resolutions for the Massachusetts Universalist Convention will be Friday, March 15, 1957. Please send resolutions before that date to Rev. Hugh Weston, Chairman of the Resolutions Committee, Universalist Church, 31 Main Street, Saugus, Mass.

CONNECTICUT UNIVERSALIST CONVENTION

Annual Meeting

Notice is given that the 125th annual meeting of the Connecticut Universalist Convention will convene at the Church of the Redeemer, Universalist, 433 Fern Street, West Hartford, Connecticut, on Saturday, May 11, 1957, beginning at 9:30 a.m., for the purpose of hearing reports, electing officers and transacting the business of the Convention.

—WILLIAM E. GARDNER, *Secretary*

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